THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"With Truth as your guide, your companion, your ally and inspiration, you tingle with the consciousness of your kinship with the Infinite, and all the petty trials, sorrows and sufferings of life fade away like temporary, harmless visions seen in a dream."—W. G. JORDAN.

No. 26, Vol. LXXIV. Thursday, June 27, 1912. Price One Penny.

TESTIMONY OF THE SPIRIT.

IN serving the Lord we reap everlasting joy. We are not striving for the praise of men, but for the praise and honor that comes from God only. We are told on page 621 of the Book of Mormon, verse 5: "And by the power of the Holy Ghost ye may know the truth of all things." This is a great comfort to the Latter-day Saints. Our faith stands not in the wisdom of men, but in the power of God. The testimonies we have received of the truth and divinity of this gospel do not rest upon delusions. Our testimonies rest upon the rock of revelation, ancient and modern, and, standing upon that rock, we are secure from doubts, divisions and dissensions, if we give heed to the promptings of the Spirit of God, which every faithful Latter-day Saint is entitled to possess for his or her guidance. More and more it becomes apparent that Joseph Smith spoke the truths for which the souls of men were and are yearning. We ourselves do not fully appreciate the benefit and the eternal riches that the testimony of the truth of the gospel brings to us. By the power of the Holy Ghost we may know the truth of all things; and as John the Revelator said, "The anointing which we have received of him" (God) does not render it necesthat we be taught of men. But we are taught by the inspiration of the Holy Ghost, and led by God's servants whom He hath appointed to lead and to guide His people, to edify them and to bring them to a unity of the faith.

What has this testimony of the gospel done for us? A great many people in the world to-day are considerably exercised over the question whether there can be any communication from the

spirit world to this world. Only a few weeks ago an eminent scientist and philosopher died. He had promised his friends that if it were possible for him to do so, he would communicate with them after his death. These people are now living in a state of expectancy, filled with a spirit of curiosity and doubt, awaiting the fulfillment of that promise. The inspiration of the Holy Ghost has given us an assurance, a knowledge that there is communica- from the spirit world to the earth. But it comes in an orderly manner. God does not do anything merely to satisfy men's curiosity; but the testimony He gives to us, and the communications we are blessed with are for some specific and useful purpose. When Stephen beheld Jesus seated at the right hand of God, that testimony was given to him in order that he might be able to declare of his own knowledge that Jesus was the Christ, and that He occupied His rightful and fore-ordained place at the right hand of God the Father. So when Oliver Cowdery, David Whitmer and Martin Harris received that glorious testimony of the truth of the Book of Mormon, and with it the important truth that Joseph Smith was a prophet of God, that testimony was given them that they might bear the same to the world, to the conversion of thousands and tens of thousands of the children of men to a belief in the Divine authenticity of the sacred Nephite record.

How do I know that immortality is a reality, and that heavenly beings appear at the proper time and for the proper purpose, to God's servants? Joseph Smith testified that he saw the Father and the Son. He beheld the God of our fathers and the Lord Jesus Christ. Unto every man and woman that hath accepted this gospel, that hath received the Holy Ghost, the Spirit of God hath planted in their hearts this grand testimony, that Joseph Smith was a prophet of God. If Joseph Smith falsified when he declared that he saw the Father and the Son, think you that God would reveal unto His saints that he was a true prophet? No. The evidence, then, is sure, for God does not uphold a man who testifies falsely. Joseph Smith declared that John the Baptist, the fore-runner of the Savior, appeared to him and conferred upon him the Aaronic priesthood. He testified that Peter, James and John, who were "pillars" in the primitive church, came and bestowed upon him the Melchizedek priesthood, which gave him the authority to establish the Church of Christ in the earth and preach the gospel to the inhabitants thereof, as well as to officiate in the ordinances of the plan of life and salvation. Do we know that Joseph Smith spoke the truth? Yes, for the Holy Ghost hath borne testimony to our souls that he was a prophet of God. Nay, more; you who have felt the power of the priesthood, and witnessed the remarkable growth of Christ's Church, you who have felt the power held and exercised for good by the leaders of this Church, know that these divinely appointed beings did bestow upon the Prophet the priesthood of God, and that he worked and

operated under God's guidance by that power in founding this Church that shall never more be taken away nor given to another people.

To-day, as in the days that are gone, this hope, this testimony, is worth all the sacrifice that we are called upon to make. We do not need to be taught of men, for by the power of the Holy Ghost we may "know the truth of all things." John the apostle said, "every man that hath this hope in him purifieth himself, even as Christ is pure." The Latter-day Saints, imbued with this living, divine hope, this glorious knowledge, this wealth of testimony, will, by right living, purify themselves with this splendid hope until they rise to life eternal, heirs of God and joint heirs with Jesus Christ.

Chattanooga, Tenn. CHARLES A. CALLIS.

EDUCATION AND MORAL WORTH.

AN ADDRESS AT THE UNIVERSITY OF UTAH BY THE PRESIDENT, DR. JOSEPH T. KINGSBURY.

THE entire world should be law-abiding. Order, compliance with law, should especially be watchwords of University people.

Now, ethics, morality, and religion are all closely related, and no doubt the higher in the scale of civilization we advance, the more fully will this relationship be appreciated. I believe strongly that all people should have high ideals, ethical, moral and religious, and that they should make effort after effort to approach those ideals in thought and action. It seems to me that to have an abiding faith in God and to believe that there is a hereafter is far better for the world than to live without any hope of hereafter and of a future reward. Such a faith is to me the foundation and support of all honest and sincere conformity to ethical and moral principles. We can be reasonably certain that a disregard for ethical and moral conduct would result in utter chaos and confusion.

Education to accomplish its greatest good must instill into the minds of the students high ethical and moral principles. The people of the state not only have a right to expect that the state educational institutions shall acquaint their students with the affairs of men and life through literature, science and art, but they have a right to expect that young men and women attending these institutions shall learn to respect one another's rights, learn to uphold and to maintain law and order and to become among the most exemplary of all men and women in the relationship they maintain among themselves and with others. A grave duty, therefore, devolves upon both the teacher and the student. It is the teacher's duty to use his influence inside and outside the schoolroom for the advancement of high ethical and moral ideals. It is

the duty of the student to grow in character. If along with our education we do not develop to a certain degree within us a feeling of respect for our fellowmen, a high regard for law and order, a will power to do good, a high regard for an honest discharge of duty, a high regard for chastity, and other higher divine attributes, then our education is not what it ought to be or we as teachers fail to do our duty. If our education is doing what it ought to do it is developing, to a certain degree, within us a desire to become better men and women and a desire to become serviceable to our fellowmen. In the great strenuosity of life we sometimes forget that debt we owe to our community, state and nation. We forget that we are enjoying good food, suitable clothing, comfortable homes, freedom from slavery, and equal rights, all through sacrifices, hardships and devotion of men in the past, to the service of their fellowmen.

In the War of the Revolution in our own country thousands perished of hunger, cold and other privations. Mothers, sisters, wives went half clad, half frozen, and half starved, dragging themselves through a miserable existence, while sons, brothers, husbands, fathers, went to war and sacrificed their lives for the welfare of us and future generations. In other countries in similar wars untold sufferings have men, women and children undergone for the betterment of the world, and for the purpose of making it a place in which it would be possible for man at all times to enjoy life. Reflect for a moment, then, and we ought to be able to realize to a certain extent our duty to the future and our debt to the past, our duty to our sons and our daughters and our debt to our forefathers and past generations. By acquiring a higher education, if we cannot somewhat sense the past efforts and the great privations of man, then it seems to me that we shall not be able to understand what steps we must take even to protect our own rights and to enjoy the privileges of a free peopeople. The debt we owe to the past efforts and self-abnegation of men is indeed immeasurable. What a debt we, who are living now in this country, owe to the past efforts and the self-abnegation of the revolutionary fathers!

Our country to-day needs men who dare to do the right, men who dare to prosecute the guilty, whether they be high or low. We have the best country in the world and we have good laws, but we fail sometimes to execute them. Our penitentiaries are in many places filled with desperadoes, and our prison walls are preserving the lives of hundreds of beings who are worse than useless to the world and are a burden to themselves and to the state. Whose duty is it to correct these evils? Is it that of the educated or the uneducated? Have the people a right to look to the young men and women who are receiving the highest education that the country can afford, to devise means and ways to right wrongs, to set the wheels of government in motion in the right

direction, to correct municipal and national evils, and to punish violators of law? The answers you may give. This great country spends millions upon millions of dollars every year for education. What is it done for? It is certainly not done for any idle, indefinite purpose. There is a strong feeling that this vast sum of money is well spent. The state, the nation, the people all have a great interest in the expenditure of this vast sum for education. There must be a feeling that education is a means for the betterment in some way of the individual, of the state and of the nation; that it enables the individual better to compete successfully in the battle of life with his fellowmen and likewise that it gives the same advantages to the state and to the nation. But the development of the ability simply to compete successfully in material welfare would not uplift life and place it on that higher plane where joy and the higher pleasure of life can be experienced. Something more, it seems to me, must be expected of education; something more than the development of a man as a mere machine should be looked for. A higher human ought to be expected, a man with attributes that will enable him to make a wide survey of life and harmonize his actions with the higher and more nearly divine ideals of life. Simply to acquire ability to compete successfully for the material advantages in the world does not enable us even to enjoy the fruits of our own hands, let alone the material results of the hands of others. We must learn to appreciate the importance of allowing our fellowmen to enjoy the fruits of their labor and to become fully cognizant of the fact that a genuine love for humanity can alone bring to us all great happiness. A genuine love for humanity includes the idea of a liking to serve our fellowmen.

Napoleon had the spirit of material competition. His ambition was to outdo in bloody warfare the rest of the world and materially to better himself and his country. He had little interest in the welfare of the individual man, either materially or otherwise.

Sir Thomas More, in the fourteenth century, in the days of Henry the Eighth of England, laid down his life for the spiritual uplift and happiness of his fellowman.

Alexander the Great conquered the world to gratify his sordid ambition and for material advantages. Jesus of Nazareth subjected Himself to crucifixion in the interests of all mankind. Alexander competed with the world successfully for selfish gratification, while the Nazarene gave His life, submitted to the greatest indignities and torture, to lift up all humanity to a higher plane of existence.

Napoleon and Alexander did little or no good to the world. Sir Thomas More and human beings even somewhat of the character of Jesus are of lasting service for good in the world. In the one sort we have typified self, material gratification, and in the other sort we have all that goes to make men of worth to themselves and to mankind.

In our city, our state and our nation we need a higher, more honest more honorable, civic conscience than we now have. For this higher civic conscience the people have a right to look to the college graduates.

It is maintained that college students are indifferent to law, and that they are allowed to violate city ordinances and override the rights of neighbors without proper reprimand and punishment. I hope that this is not so, but if our college students are lacking in the right attitude, I trust that they will wake up to the importance of setting themselves right. I believe in self government, where it is possible; and I believe it is possible among college grade students, as well as among many of the members of the average community.

Self-government reduced to perfect self-control is the secret of complete success in this life, and perfect self-control, coupled with honor, sympathy and intelligence can dispel work and anxiety and bring about a most happy state of mind. In intense anger, reason is dethroned, and man is left unprotected from the instincts of the animal within him. If our higher education does not tend to develop self-control and a calm and just consideration of differences, it fails to accomplish the things most essential in uplifting mankind.

The university professor should be a strong agent in moulding the character of the student. If he ceases to have any influence in this direction his influence for good is at an end and his university career should terminate. Just to dole out facts in history, in philosophy, in mathematics, chemistry, or any other subject of the college curriculum, is not the professor's full duty. However, he is not to preach a sermon every day or deliver a daily address on morality, but by example, social gatherings, a few kindly words and acts here and a few inspiring words and acts there he can exert an influence for good and lead his students on to higher ideals. The earnest and appreciative student and even the student of the least manliness will grow to love such a teacher and the institution in which he is receiving his education. The watchwords of that student will be "all loyalty to my Alma Mater," first, last and all the time. Nothing short of this condition should exist in the University of Utah.

GREATNESS.

True worth is in being, not seeming—
In doing, each day that goes by,
Some little good, not in the dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

—Alice Cary.

PERSECUTION.

With persecution raging against us, it is well to remember the words which Jesus spake while He was on the earth. He plainly tells us we must expect persecution if we follow Him, for He has chosen us out of the world, therefore the world will hate us. In other words, there can be no true godliness without persecution. It is a trial of our faith, the fire which purges away all the dross and leaves only the pure gold. God must have a tried people. The true gospel will always be everywhere spoken against, yet our Heavenly Father has promised us that this work shall never be thrown down, if we only serve Him in truth with all our heart. What effect is this persecution having upon us? It gives us opportunity to bring out much that is noble. It should make us more prayerful and increase our faith in God. See that none of us return evil for evil, but let us pray for those who despitefully use us, and forgive them from the heart, for they know not what they do. If we will do so, great will be our reward in heaven. Therefore, brethren, stand fast; let no man deceive you. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

Croydon. E. M. M.

IMPROVEMENTS IN JERUSALEM.

During the last thirty years a great change has come over Jerusalem. From an old-worn town it has been transformed into a progressive one, and modern improvements have been introduced one after another, but so quietly that Oriental conservatism has not been greatly offended, and the rest of the world has not realized what has been taking place. The last evidence of progress was the arrival, a short time ago, of a massive American motor road-roller, and the decision to equip the city with an efficient tramway system. The walls enclose two hundred and nine acres, of which thirty-five acres are occupied by the Temple enclosure. But owing to the impossibility of housing the thousands of Jewish immigrants who still continue to arrive, building has been proceeding outside the walls to a very considerable extent. The consequence of the presence of this extra-mural population is that first one, then another of the gates was left open by night, until to-day they are all perpetually open. Indeed, two of the gateways have no gates at all. Meanwhile, the Mahommedan population is not by any means keeping pace with the Jewish, and the Holy City seems in a fair way to become once more in fact, as well as in name, the capital city of the Hebrew race.

THE LATTER-DAY SAINTS MILLENNIAL STAR.

THURSDAY, JUNE 27, 1912.

EDITORIAL.

ANTI-"MORMON" HUMBUG.

THERE has lately been manifest in several places a disposition to oppose by violence the Latter-day Saints and their teachings. Those who are active on these occasions usually designate themselves as anti-"Mormons." Many of the things that have been said and done by those who have taken this *role* might be considered as most amusing, if they were not so ridiculously absurd. Of course, it has always been more or less popular to oppose the "Mormons." There are people in every community who will do the most absurd things to gain a little notoriety. The character of those who usually come to the front as anti-"Mormon" leaders affords good material for an interesting psychological study, and enables one to judge with a fair degree of accuracy as to the motives and significance of their sayings and doings. Despite their apparent zeal for morality and the public weal, they are invariably men who have been anything but noted for personal purity or uprightness of character. Those who possess such qualities are not easily tempted to secure a little notoriety or applause at the expense of their self-respect or their loyalty to truth and justice. It has sometimes happened, however, that intelligent and honorable people have for a time thoughtlessly lent their influence in opposition to the teachings of "Mormonism;" but when they have had an opportunity to reflect on the true nature of the work they were opposing, the weapons they were forced to use, and the company in which they found themselves, their better natures have revolted and they have retired from a position that they clearly saw to be degrading. There have even been instances where men of culture and integrity who, as ministers of other churches, were sent among the "Mormons" to convert them, but who, when they were brought into contact with that people and the principles of their religion, were so thoroughly convinced of the truth and Divinity of their claims that they gladly embraced their faith. On the other hand, just as there are lawyers who will undertake any case if the fee is sufficiently tempting, so there are people who, recognizing no restraint of truth or conscience, will fight for or against anything that will bring to them a little gain or popularity. It is men of this class who usually rise to the dignity of anti-"Mormon" leaders.

That the movement in opposition to "Mormonism" is founded on falsehood and deception has been proven again and again. It is often said that the "Mormons" are a wicked and degraded people. If that were true, then all the opposition that is urged against them would be justified. But it is not true. Yet we have so-called ministers of the gospel and other professedly Christian people, appealing to the passions and prejudices of their neighbors, urging them to oppose and drive out our missionaries, without any reason or justification, beyond the repetition of some slanderous stories and unfounded charges. During the last three-quarters of a century thousands of "Mormon" missionaries have labored in these lands, and who can produce any evidence of immorality or wickedness on their part? Anti-"Mormon" meetings have been held, collections have been taken up to aid the cause, and as an inducement to contribute the people have been told that the "Mormons" were after their wives and daughters, to take them to Utah for immoral purposes. Though the falsity of the charge has been proven many times, yet it is repeated in every anti-"Mormon" gathering. Those who make the statement know that there is no evidence to support it. In the absence of facts detrimental to the character of our people, they are compelled to resort to lies and misrepresentation.

An amusing feature of the anti-"Mormon" campaign is the fact that everything that has ever been said about the "Mormon" people is readily accepted and published as though it were gospel truth. No story is too absurd, no crime too infamous to be published as true concerning them. Inquiry is seldom made as to the source or reliability of any testimony that is offered against them. On no other subject under the sun are people generally so credulous, or do they so readily accept any and every allegation that is made, without any attempt to sift the evidence or test the integrity of those who bear testimony. We wonder if Protestants would be willing to accept everything that has been said and written by Roman Catholics concerning the Reformation and the principles of the Reformed faith, with the same readiness that they accept the testimony of apostates and avowed enemies of "Mormonism" against that religion. Do Roman Catholics accept the writings of Martin Luther or such works as the "Revelations of Maria Monk" as reliable statements of their faith and practice? We know they do not, and no one who understands human nature and its liability to bias under certain circumstances, would expect them to do so. As everyone knows, works of this character are written with the purpose of commending one religion or set of principles at the expense of another, and are therefore not to be relied upon. Historians, statesmen, jurists—men who have made a study of human nature and of the causes that predispose people to judge unfairly of things in general—always sift the testimony of opponents and make due allowances for ordinary human pre-

judices. History and experience has shown that such precautions are absolutely necessary. If a proper regard for truth and justice calls for such careful consideration in other matters, why is it not equally necessary when the character and teachings of the "Mormons" are involved? It is necessary, and it is criminally unfair to deny it. Yet that is what is being done, and always has been done, by our opponents. Surely the cause must be a weak and desperate one that requires its adherents to seize upon every unconfirmed story and allegation, without any attempt to weigh the evidence or test the integrity of those whose avowed object is to oppose and discredit the Latter-day Saints and their teachings.

In anti-"Mormon" gatherings it is common to refer to our missionaries and their labors as the "'Mormon' evil in our midst." Words of this character are doubtless very effective for the purpose for which they are used—to create prejudice and opposition against the elders and their message. Inasmuch as there have been branches of the "Mormon" church in many of the towns and cities of this land for forty or fifty years, this so-called "evil" has surely had sufficient time to bear fruit in actual results. What evil has ever resulted from the labors of the "Mormon" elders anywhere in these lands? After all the wild ravings of leading anti-"Mormons," and the mobbings to which our elders in some places have been subjected, what proofs of this alleged evil have been brought forward? Absolutely none. Would it be a serious "evil" if the community, following the example of our missionaries, were to leave off using tobacco and liquor? Possibly it might be, to those who are interested in the manufacture and sale of these things. The people generally, however, would be greatly benefitted by following the teachings and requirements of the Latter-day Saints in this direction. Is it an "evil" to teach the gospel exactly as it was taught by the Savior and His apostles, merely because it differs from man-made creeds and prevailing theological ideas? Is it to be considered an "evil" to labor in the gospel ministry, as our missionaries do, without salary or emolument of any kind, out of a pure love for God and truth and a desire for the salvation of mankind? True, the "professional" ministry may not like the idea of such a thing, and may feel that their interests demand that any such heresy must be promptly suppressed. Finally, is it really detrimental to the interests of truth and righteousness to teach the people, as our elders have ever done, that it is necessary to live pure and righteous lives, and to keep the commandments of God, in order to be members of His Church on earth and to be saved in His kingdom eternally? Whether does this gospel, or the more popular one of man's invention—that good works and righteous living are of no avail, but that "faith alone" is all that is necessary in order to gain salvation—set the higher premium on right living, and which is the most favorable to the growth and prevalence of evil?

The entire anti-"Mormon" movement is based on lies and misrepresentation. Yet it has frequently rendered excellent service to the cause of truth and righteousness. Intelligent and fair-minded people, observing the character of those identified with that movement, the spirit by which they are actuated, and the despicable weapons and methods they find it necessary to resort to, can see at once that it is not the cause of God and truth, and are thus led to study the other side of the question. Such investigation often results in a glad acceptance of the restored gospel, which is of Divine origin, and which leads from the darkness of evil and error into the sunlight of truth and the conscious favor and blessing of the Lord.

H. I.

WORDS OF PRAISE FROM A NON-"MORMON."

At this time, when so many false stories and reports are being printed concerning the character and teachings of the "Mormon" people, it is pleasing to have a few facts presented by one who is in a position to know them and who has the courage to place them on record. Mr. Edw. H. Tripp, ex-Mayor of the Metropolitan Borough of Finsbury (London), who has been "intimately acquainted with the 'Mormon' people for over twenty years," has written the following letter to the Editor of the *Tottenham and Edmonton Weekly Herald.* It appeared in the issue of June 7th, 1912, and is worthy of the thoughtful consideration of all fair-minded people:

"Sir,—My attention has been called to a letter in your last issue signed by A. Buff expressing surprise that active steps have not been taken to drive the 'Mormons' out of Tottenham. He says, 'If the Mormons were the sincere and true Christians they would have us believe, no one would be better pleased than I that they should make good progress.'

"If he is sincere in that statement there should be no difficulty in convincing him of the injustice he is doing to these people.

"I may say at once I am not a 'Mormon.' I have, however, been intimately acquainted with the 'Mormon' people for over 20 years. I have been many times to America and have spent a good deal of time in Salt Lake City, Ogden and other 'Mormon' centres in the Utah Valley. I have stayed in many of the Utah homes and visited their Tabernacle, Sunday Schools, etc. I have yet to meet the man who has that knowledge of the people and the country who is not disgusted with the unwarrantable attacks that are made upon them by prejudiced, bigotted people in this country, who know as much about Utah as I know about the North Pole.

"A more moral, God-fearing, industrious people are not to be found among the Christian communities that I have met in any part of the world.

"It will be remembered a great agitation against the 'Mormons' was carried on by a section of the London half-penny press during the dull season last year. It was taken up in influential quarters, and as a result of numerous questions in the House of Commons, the then Home Secretary, Mr. Winston Churchill, caused a searching inquiry to be made throughout the country, and also through the Ambassadors abroad. The result of these inquiries are well known. He stated in the House that so far he had been unable to find a single case to bear out the charges made.

"The late Mr. W. T. Stead, ever ready to use his powerful influence to denounce the evil-doer and to defend the innocent, wrote very strong letters to the *Times* and other papers condemning the people who were seeking to destroy religious freedom in this country, and bearing testimony from a personal knowledge of the people and the country that there was not a vestige of truth in the charges brought against them. Again, ex-President Roosevelt published a long statement in the press that during the time he was President of the United States he sent a very strong commission out to Utah to inquire on the spot whether there was any truth in the reports. As a result the ex-President's eulogy of the 'Mormons' was such as to settle for all time the attacks made upon them. The misinformed busy bodies who started the campaign which your correspondent now seeks to re-open retired from the conflict sadder and wiser men, and are now no doubt employed looking for the mote in their own eyes.

"How hard put to it a man must be for argument is shown by the objection your correspondent raises to the mirror in the 'Mormon' Hall. It may be the mirror has been put there to reflect and diffuse the light. If so, that is what we are all trying to do. Is it at all remarkable that more women should attend the 'Mormon' meetings than men? Can your correspondent name any church or chapel which has not a preponderance of women worshippers? I can assure your correspondent that the average 'Mormon' is like the average Englishman with a family; he often has more daughters than he can find husbands for. He has no need to entice more women out there. Polygamy has long since been dead and buried. The present generation of 'Mormons' would not entertain it for a moment.

"If we are going to persecute these people for any excesses their ancestors may have practised, why should the Roman Catholics and Protestants be allowed to live in peace; in all conscience their record is bad enough. Before your correspondent ventures into print again on the 'Mormon' question, let him go out to Utah, as I have done, and investigate the matter for himself. If he is a fair man, he will come back thoroughly ashamed of having written such a letter.

"I may say in conclusion that the 'Mormon' people held their meetings every Sunday for about fourteen years in the

Finsbury Iron Hall before they left of their own accord to go to Tottenham. Among the 63 members constituting the Council were men of all shades of religious opinions, and several clergymen. Not once during the whole of that time was any charge made against them which could be substantiated. If this does not satisfy your correspondent, then I leave the task to some one else.

"Apologising for taking up so much of your valuable space.—Yours, etc.,

"EDW. H. TRIPP,
"Ex-Mayor Met. Borough of Finsbury."

A COMMON OBJECTION CONSIDERED.

AMONG the many questions that frequently confront an elder in the mission field are the following: Why did God choose a mere youth like Joseph Smith, of lowly circumstances, to be the instrument in His hands in bringing forth the gospel in the last days, while there were so many learned and eminent churchmen? Why should He overlook men like the reformers and other great and honored religious leaders who would have been so much more capable and influential than Joseph Smith? These questions were asked the writer a short time ago during an interview with a gentleman.

We cannot believe that people are justified in rejecting Joseph Smith as a prophet, or the truths he set forth through the inspiration of God, merely because of his lowly birth and station in life. Is it to be argued that if the Lord had a communication to make to mankind, such as Joseph Smith claims to have received, He would have chosen some of the great ones of the world—those of noble birth, of great fortune, or of profound learning? Such a one might have been chosen by man, but how often has God done otherwise. Let us consider some of those He has chosen in other days: Moses and Aaron were the sons of an Israelitish slave; Joshua was the same; David was a shepherd; the Prophet Amos was a shepherd and dresser of sycamore trees. The apostles were men of lowly birth and humble occupation. Peter and Andrew were fishermen; John and James, the sons of Zebedee, were also fishermen; Matthew, a tax-collector; Paul, a tent-maker; and we have reason to believe that the rest of the apostles were of humble extraction and occupation.

A log house in Sharon, Windsor Co., Vermont, U.S.A., was not a more humble birthplace than a stable in Bethlehem. The rude cradle of Joseph Smith, hewn from rough logs, was at least equal to the manger in the stable at Bethlehem. Nor was the occupation of Joseph as a boy more humble than that of Jesus. We may say that neither Joseph Smith nor any other prophet started from a more lowly station than the Son of God, for it was fitting

that He who is to ascend above all things, should descend below all things, that He might touch all points of human experience, so that whatever the experience of man might be—however lowly his station or great his misfortunes—yet Jesus, looking down from His exalted throne at the right hand of God, His soul swelling with compassion, might say, "The Son of man hath descended below them all."

Leaders in established institutions, political, social or religious, are seldom converted to innovations. They usually oppose change, especially those changes which from their very nature cast any shadow of doubt upon the correctness of existing customs with which they are connected. Hence it happened that the Jewish Rabbis, the priests, the scribes and the members of the great Sanhedrim did not accept the teachings of the Messiah and become the chief apostles, seventies and elders of the church. On the contrary, they were the most stubborn opponents of the doctrines taught by the Son of God. It was the common people who heard Him gladly, and from their numbers He chose the apostles.

As with things religiously, so with things politically. It would hardly be probable that men who have been educated and accustomed to a despotic form of government, and whose interests are bound up with its maintenance, would look with favor on democratic principles, or become the champions of a republic. How could the Jewish priests and rabbis, bound by long, slavish adherence to the outward forms and ceremonies of the Mosaic ritual, the spirit of which had long since been made of no effect by false traditions, open their minds to receive the larger and nobler doctrines of the gospel of Christ, unmixed with the pomp which men of that age considered essential to religion?

Is it reasonable to think God would choose His prophet of the last dispensation from religious leaders who were educated to the idea that revelation had ceased; that the voice of prophecy was for ever silenced; that the ministration of angels was ended; that the miraculous powers of the Holy Ghost were done away; and that the ancient organization of the church was no longer needed? I think it will be conceded that such men were not qualified to stand at the head of the dispensation of the fullness of time—a dispensation opened by a new revelation, by numerous visitations of angels, and to lead eventually to the full establishment of the Church of Christ, the restoration of the house of Israel, and the complete redemption of the earth and its inhabitants.

God in His wisdom chose for this great purpose a man whose mind was unwarped by false education; but one of large capacity, possessing breadth and freedom of thought, with a fearless temperament, a conscience clear of worldly guile, and with no motives other than an honest purpose inspired by an implicit confidence in God.

Blackburn. CLYDE P. CROOKSTON.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at 106 Ann Street, Belfast (Irish conference), Saturday, June 8th, 1912, when one soul was added to the fold of Christ. Elder H. L. Sterling officiated.

A baptismal service was held in the sea at Southsea, Portsmouth branch (London conference), on June 14th, 1912, when one soul was added to the fold of Christ, Elder John S. Storey officiating.

A baptismal service was held at 106 Ann Street, Belfast (Irish conference), Monday, June 17th, 1912, when one soul received the ordinance, Elder C. A. Harding officiating.

Successful Socials.—On Saturday, May 15th, 1912, a social was held at 106 Ann Street, Belfast (Irish conference), in honor of President Thatcher C. Jones, Elders John M. Jones and Jesse Crosby, who are leaving shortly for their homes. An excellent program was rendered, and refreshments were served by the Relief Society. President Jones was presented with a beautiful carving set and "Life of the Prophet Joseph Smith," Elder John M. Jones with an Irish traveling rug, and Elder Crosby with a handsome dressing gown, as tokens of love and esteem from the elders. All expressed themselves as having a very enjoyable time.

A successful social was held in Simpson's Yard, Stockwell Gate, Mansfield branch (Nottingham conference), in honor of Elders John H. Watkins and John T. Hales, who have been honorably released to return home. An excellent program was rendered, after which beautiful carving sets were presented to Elders Watkins and Hales by the saints and friends of the branch. An enjoyable time was spent and all joined in wishing the elders Godspeed on their homeward journey.

On Wednesday, June 19th, 1912, the saints and friends of the Gainsboro' branch (Hull conference), held a very enjoyable social in honor of Elder William H. White, Jr., who has been honorably released to return home. An interesting program was rendered, many friends taking part, after which refreshments were served and games played. The branch presented Elder White with a beautiful tie pin in appreciation of his labors among them the past five months as presiding elder. All join in wishing him a pleasant journey to his home in Zion.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON IX.—THE CHURCH AT ANTIOCH AND AT JERUSALEM.

Text: Acts 11:18—30. 12.

I.

1. The Saints glorify God when they understand that He has granted the Gentiles repentance unto life.

2. Those who were scattered at the time of Stephen's martyrdom travel as far as Antioch, preaching to the Jews.
3. Barnabas sent to Antioch. (a) Barnabas seeks Saul. (b) Takes him to Antioch.
4. Prophecy of Agabus concerning the famine. (a) In the days of Claudius Cæsar. (b) Help sent to those of Judea. (c) Disciples first called Christians at Antioch.

II.

1. Persecution under Herod. (a) Death of James. (b) Imprisonment of Peter. (c) His remarkable deliverance. (d) The prayers offered up for him. (e) What season was this? (f) The keeper of the jail and the soldiers make peace with Herod.
2. Herod assumes credit that belongs to God. (a) Dies a miserable death. (b) After his death the word of God prospers.

SPEAK THE LOVING WORDS.

"Why do we wait, and coldly stint our praises,
And leave our reverent homage unexpressed,
Till brave hearts lie beneath a roof of daisies,
Then heap with flowers each hallowed place of rest?

"For every year the veteran ranks are broken,
And every year new graves await our flowers;
Ah! why not give to living hearts some token
Of half the love and pride that throb through ours?

"Bring blooms to crown the dead; but, in your giving,
Forget not hearts that still can strive and ache:
O give your richest garlands to the living,
Who offered all, in youth, for honor's sake!"

DIED.

JACKMAN.—At Plymouth (Bristol conference), June 12th, 1912, Brother William John Jackman; born July 11th, 1892; baptized November 29th, 1905, by Elder J. W. B. Young, and confirmed same date by Elder C. G. Roberts. He died in full hope of a glorious resurrection. (Utah papers please copy.)

CONTENTS:

Testimony of the Spirit ... 401
Education and Moral Worth ... 403
Poetry: Greatness 406
Improvements in Jerusalem ... 407
Persecution 407
Editorial:
Anti-"Mormon" Humbug ... 408
Words of Praise from a "Non-Mormon" 411
A Common Objection Considered... 413
From the Mission Field 415
Sunday School Lesson for Theological Department 415
Poetry: Speak the Loving Words... 416

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN